On the other hand, it does not appear, that from a consideration of the moral taken separately, we could readily form a proper estimate of the relation of God and the world. The internal feelings would be apt to he disregarded by mankind, so inclined to look to the world without instead of the world within, and would certainly he misinterpreted, but for the confirmation furnished by the visible dispensations of Divine providence.

As the physical requires the moral, so the moral requires the physical, as its complement in giving a full exhibition of the character of God, and of his administration in reference to our world.

We have failed of the object which we had in view, if we have not shown that the two, the physical and the moral, are in complete harmony—a harmony implying, however, that man lias fallen, that God is restraining while he blesses him, and showing his displeasure at sin while he is seeking to gain the heart of the sinner. Leave out any one of these elements, and to us the world would appear an inexplicable enigma. Take these truths with us, and there is sufficient light struck to show, that if we had but farther light, every mystery might be explained ; and we feel that this farther light may be denied us just because of the probationary state in which, according to these truths, we are placed. There is thus introduced a consistency into the whole, including even the seeming inconsistencies which, if we cannot clear up, we can at *least* account for.